THE MOUNTAIN COVE JOURNAL
AND SPIRITUAL HARBINGER.

God Alone all, Creator of all, without Beginning, Invisible and Eternal; Man a special Creation, his life, exaltation and perfection the result of perfect Design, conducted by special Means, and by the Will and Mercy of God unfolded [illegible]

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Disclosures from the Interior.

THE DISCLOSIVE ENCYCLOPEDIA.

The following Disclosures are now in process of transcription from the Immortal World, namely: "The Book of the Unfolding of Nature;" "The Book of the Manifestation of God;" "The Book of the Outbirths of the Universe;" "The Book of the Harmonies of Time;" "The Book of the Melodies of Space;" "The Book of the Interior History of Good and Evil." These will contain the magnificent expansion, solution, and demonstration of the grand Creative Idea, unveiled into the Pentateuch, and received as the Interior Word by all inspired prophets, seers, scribes and apostles, media for the transmission of subsequent Divine Revelation. These works, together with those hereafter to be dictated, will therefore embody an *Exposition of the Word, from the record of Genesis to the vision of the Apocalypse*, and a MATURE DISCLOSURE OF THE UNIVERSAL CREATION. The department of this Journal devoted to "Disclosures from the Interior," in addition to its rare and valuable offerings, will be enriched from time to time by choice selections from the foregoing Works. These will be, with the subsequent volumes which comprise the DISCLOSIVE ENCYCLOPEDIA, presented in the order of their unfolding to the world.

BOOK OF THE MELODIES OF SPACE.

CHAP. V.—The Throne Melodies of Planetary Orbs.

(Continued from page 57.)

1. THE melodious utterance of the planetary world is modulated according to its position in the grand orchestra of the solar system. Thus planetary paradises pour forth in their harmonious evolution that variety of utterance for which they were designed in the harmonic idea or archetype of Creation.

2. But their impersonal and personal multitudes of pure melodious utterances are not their only or the most perfect utterances, for each as it traverses the realms of space utters a sim lod more lofty and more grand and more [illegible] ces of its beauty, its wisdom or its triumphant procedure of immortal love.

3. Each planetary orb moving thro' the Temple of the Solar Space, advances like unto an inspired musician, or like unto some angel vocalist announcing the periods of its revolving life and its unfolding and ascending harmony, as in the measures of some transcendant hymn.

4. Moreover, as each perfect symphony is composed of four great harmonic parts which blend in swelling and majestic diapason, so the twelve planets of the solar system are divided into trines, and each trine in unison of parts composes a separate movement of the resounding melody.

5. To those angelic beings who dwell upon the lofty mountains of that heavenly Harbitation which with a transparent orb of glory ineffable encompasses the solar system, the music of the planetary worlds that revolve within its unmeasured circle is audible at will.

6. Endued with the penetrative faculties of angelic sensation, I listen and inspire the melodies which the planets utter; and behold that which eye hath not seen nor ear heard and which it hath not entered into the heart of mortals to conceive.

7. Each terrestrial planet is encompassed by its spiritual spheroids.—These in their turn are encompassed by and revolve within a transcendent orb which seems as if it were formed by the crystalization of the effulgence of a spiritual sun. This in its turn is glorified by a mantle of luminesence that resembles the glorious appearance of a revolving firmament, magnificent not with the forms of suns and stars, but reflecting the appearances of systems of heavens.

8. But as I gaze upon the lofty spectacle, my vision is suddenly made more lucid and my sight traverses a more interior essential sphere of holy p ace upon e or i s revo ving light. And lo, I perceive upon the throne-like radiance which encompasses each unfallen world the majestic outline of the human form ineffable, with the bloom of immortal majesty of beauty and proportioned in its vastness unto the spiritual dominions of its world. Like an angel magnified into super-collosal majesty, I perceive each planet's resplendence of intelligence, and the revolving orb is set beneath it as a burnished throne.

9. Let it be destinctly unfolded that even as the halo about a terrestrial orb which is formed of global atoms, is globular in its outline, so the halo which encompasses a spiritual paradise, which is in its atoms curvilineal, assumes the curvilinear, while the halo which encompasses the celestial habitation, being composed of vortical atoms, assumes the various outlineated perfections of which the vortical is capable; and as the vortical atom is designed in its least form to be inwrought into the soul-image, and thence assumes the image infinitessimal of man, so the aggregation of vortical atomic radiations assumes the image form of composite, comprehensive man. Thus every radiated emanation pertaining to every separate orb of light appeareth not in form of globe, but as an angelic image, throned above the terrestrial, and in majesty ing solar spiritual orb which encompasses each planet with its bright dominions, exalts the spirit-melody, and permeates the radiant emanative life with its own enrapturing delight.—Thus each in its own sphere utters forth its voice. The morning stars sing together.

10. Moreover, as each separate globulated atom hath a separate inarticulate utterance, and as every curvilinear atom hath a separate melodial utterance, and as every vortical atom hath a separate melodi-angelical utterance, so the aggregate globular orb, or terrestrial world hath unarticulate voice, and the curvilinear aggregate, or spirit paradise, hath a melodial voice, and the vortical aggregate, or celestial abode, hath a voice of utterance melodious in the angelical; and this voice proceedeth from the glorious angelical, humanity-formed association of vortical emanations and poureth undalations of melody throughout the vibrating space.

11. Moreover, as each planet is unlike all other planets in the peculiarity which is the imprint of its individualized existence, so the glorious columnal image emanation from the encompassing solar spiritual dominion of the planet is imaged according thereunto; and as the external manifestation is the out-pictured likeness of the indwelling life, so each colamnal radiated image that crowns each spirit orb, in form angelical, presents a seprate, distinctive countenance, and form, indicative of the genius of its own peculiar star. Thus the emanative, angelical, impersonal creations are manifest, and do appear; and gazing with sight angelic upon the planetary system, I behold each planet like unto some glorious intelligence seated upon its glorious throne, and borne through pathways of effulgence in the triumphal movement of the skies.

12. The rolling orbs terrestrial revolving in their orbits, reverberate, in articulate melody, the spiritual orbs encompassing them pour forth an utterance whose liquid and transporting music, like the voice of innumerable spirits blended in wisdom, combines and animates the whole. The revolv- with the shining hues of immortality.

This two-fold avenue is intersected by another which is many thousands of miles terrestrial in its extent, and which encompasses with a blazing circle of arihetectural perfection the polar ocean and appears equidistant between the margin of the sea and the bases of the mountains. A vast and limpid stream flows through its center, more ample in breadth than the Amazon and on either side appear floral groves whose shadowless retreats vibrate with ravishing melodies that thrill the spirit with continued ecstacies.

The glorious habitation now begins to be apparent in its outlines and more minute beauty beneath our feet. The city appears to cover an area equal to one half the surface of the habitable planet Earth. This is all one palatial mansion of the most youthful of the Fraternal Nations by whom Polyhymnia is possessed.

The sun lights it not by direct and visible effulgence from its luminous mantle, but each dove-like atomic coruscation in the great expanse of the winged orb-firmament receives, absorbs and imparts beams, filling all the serene atmosphere with undazzling but almost ineffable light of glorifying day. Therefore the objects upon this orb cast no shadow save as to the zephyr's breath, at once revealing light, odor and melody,—and roofs of inter-twining fretwork, like unto the tracery of the celestial paradises that over-veils the glorious ceiling formed as of interwoven light, and condensed brilliancy of the fixed stars,—all these on every side at once invite, astonish and entrance the Pilgrim.—These architectural wonders at once quicken, gratify, unfold and over-awe each manifested sense and like the breathing of exquisite music, affords perpetual delight.

(To be continued.)

ing orbs terrestrial and celestial, with their illustrious expanse of spiral solar spiritual perfection, passes before my view, and lo, a form proportionate, whose ample majesty shineth down like unto some collossal intelligence, is mirrored on my sight, and this is the image of a woman. O majesty of beauty! O thou form whose sun-adoring glance with luster floods the sea of galaxies! thy glory far transcends the art of words!

Columnia now draws nigh. The genius of Columnia hath a throne of triune galaxies, he sits thereon while his fair moons revolve beneath his feet, and planetary offspring stand thereon. Unto Majestica he smiles, and she, in unity accordant, answers him. Thus every planet hath its image form, in shape angelical. *These are the Impersonal Melodies of Space.*

[To be continued.]

THE NINTH PLANET, POLYHYMNIA.

(Continued from page 57.)

FROM this as from a center of view I discern an avenue, which extends hundreds of miles terrestrial, and ends on the templed shore of the polar sea. I also discern another which extends in an opposite direction to the spiral mountains, and while on the one hand I perceive a majestic colonnade of continuous columns extending to the glorious expanse of waters, on the other hand I perceive a similar colonnade extending until it terminates in the architectural splendors which adorn the mountain, and reflect the luster of the fountains of fluent gold that rise from their spiral summits. I use the word colonnades to describe the majestic architecture of these avenues, but this term is inadequate. It is one continuous out-blossoming of architectural forms that are all connected and yet each a perfect unity, and all embowered in softest verdure so beautiful it seems too delicate for even the pressure of a breath, yet all invested beams transcends another and glorifies while it exceeds.

The glorious forms do not grow dim in the absence of the distant luminary, but may be said to abide in the light, and the light in them.

Each form upon its terrestrial surface in its turn receives, absorbs and pours forth the same illuminative element; and thus darkness, opaqueness, and night have no manifest existence.

The globular atoms in hue are rose-like, varying between the extremes of violet and gold; and thus the superstructure of the planet is composed of transparent crystalizations, the very dust of the earth, whose atoms are inconceivably minute, lies beneath the feet like precious odors. The magnificent columnated edifices, whose architecture transcends the terrestrial corinthian, even as excells the wattled hut, arise on every hand as if builded of crystalized blossoms, whose flowery and infinitely varied outlines are at once distinct as is the workmanship of the most precious antique gem, and as delicate as the workmanship of the most exquisite flower.

Collonades paven with precious crystalizations whose polished surface emits a golden bloom, and whose tesselated floors, composed of burnished crystalizations, respond with fairy-like vibrations, outbreathing music to the tread,—pavements that seem from center to circumference like wreaths of flowers woven by angelic taste, and made, in floral beauty, solid and durable as immortality,—columns that rese, like essential odors endiademed and endiamonded, into indistructible crystalescence, whose shafts arise transparent to their centers, and reveal interior, and manifold floriform condensations, whose every atom vibrates in responsive melody to the penetrative sight,—chapiters, or capitals that over-bend the columns like pendant blossoms that move undulating in

THE FOURTH TEMPLE.

THE temple into whose interior we now enter, may well be styled a miracle. Now shall be revealed a new and sublime condition of the paradisical life unfolded on this orb of wonder.—Seven are the primitive affections, seven are the primitive intelligences, seven are the primitive energies, and these are each triune and capable of harmonic evolution into the inconceivable numbers of immortal life.

Upon this planet the embodiment of interior life in the manifestation of glorious images, is triune. Every created form is a sublime trinity of love, wisdom and disclosure. Hence every embodiment of art in its terrestrial elements. The fallen column, the broken arch, the prostrate statue, the decaying sculpture, the ruined edifice are, things unknown. But forms of art which first appear in their external images, by gradual transformation pass away, and in their glorious unity of form are re-combined upon the spirit orb. Thus palaces and temples with their vast and radiant sculptures vanish from their place, and where they stood, the palaces of mind, the temples of intelligence, rich with ideal sculptures, are revealed.

These mental structures in their turn are subject to the grand harmonic law which clothes interior forms with outward shape. Columns and statues that exist unseen to outward vision, in the intervals of the harmonic movement re-appear invested in an outward form, composed of lambent particles attracted from the wondrous and music-laden air, and, when the intellectual time of their terrestrial state has passed away, the inward, most interior form that clothes the pure idea which they represent, still is coherent, and in glory stands, and gloriously shines upon interior sight.

This too becomes externalized and shines in outward substance from the

MAJESTICA: THE PLANET JUPITER.

(Resumed from page 57.)

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Viewed from the external, each terrestrial form of art is first discovered as an image of terresteial perfection; but when viewed with interior sense of intelligence, it is perceived complete in its embodiment as a mental structure [illegible] with the inmost vision of the soul, its ethereal embodiment of moral substance is gloriously imaged on the sight.

Here works of Heavenly Art do not decay with the decomposition of external elements. The fallen column, the broken arch, the prostrate statue, the decaying sculpture, the ruined edifice are, things unknown. But forms of art which first appear in their external images, by gradual transformation pass away, and in their glorious unity of form are re-combined upon the spirit orb. Thus palaces and temples with their vast and radiant sculptures vanish from their place, and where they stood, the palaces of mind, the temples of intelligence, rich with ideal sculptures, are revealed.

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world of mind, and in the intervals, appears in all the lovely splendor of departed years.

Thus every form created *is triune in substance, time and space.* The architectural splendors, when their term of three-fold entity below is passed away, subserve immortal uses which shall be made known hereafter. Thus our illustrious guide speaks on.

The fourth great temple of the pyramid now shines around our vision. 'Tis a work of art whose glory far transcends the sculptured entrance which we paused to view. Its use is to preserve the stately deeds of all preceding ages, and to form a gallery of art wherein the mind beholds the planet's history. The victories of peace are here made known, and every evolution of the mind of the ascending race into superior forms of love and wisdom is therein preserved for ever.

(To be continued.)

EXPOSITION AND APPLICATION OF HEBREWS.---CHAP. I—II.

(Resumed from page 58.

SIN, which is to be overcome by means of the atonement, in its magnitude is revealed by the nature of the sacrifice offered to redeem the race from the ruinous results of the procedure of Adam and Eve; who in spotless purity were inheritors of the Eden prepared for them; in the midst of which were trees that bear immortal fruit, and fountains of pure and living water; which was clad in verdure perpetual and unfading; was bright and serene as morn with a cloudless sky and never varying clime; where every growing and moving form was the type of Wisdom and the gift of Love; where fertility existed without barrenness, beauty without deformity, sympathy without antipathy, and transformation without corruption:

But who, by disobedience, were made SINNERS against Him who formed them after His own image, and innocent, unsensuous, glorious in beauty, in soul pure, in wisdom holy, in happiness complete, and in person uncorruptible; who gave them love without carnality, liberty without disunity, knowledge of good without experience and knowledge of evil, life free from weariness, from sickness and from death; who gave them earth for an abode, the series of Spiritual Paradises, yea, the Heaven of Heavens for a Sanctuary and for a heritage, and made the firmament transparent that the everlasting realms might visibly appear; who opened communication from the lesser to the greater worlds and sent angels to be their friends and spirits of an older earth to be their guardians; who revealed Himself to their vision in Personal appearing, and communicated His law also the consequences of its violation, as the Parent instructs the offspring in tender love.

Being tempted, AGAINST HIM THEY SINNED; and thus, by violation of the Eternal Law of Equity, they forfeited their right to that glorious inheritance, the consequences of which in that hour were made manifest in a knowledge of evil appearing first, in anguish of soul as the spirit of purity and of God abandoned the desecrated tabernacle. It came, a second wo, as the inward mind grew dark, and as the organs for reception of celestial knowledge so suddenly palsied ceased to operate. It came, a third wo, as the faculties of spiritual perception were darkened and the worlds of spiritual abodes on high vanished even as they in sadness were looking upon them. It came, a fourth wo, as the radiations which are celestial vestures disappeared and the chilling winds blew upon their persons, now for the first time despoiled of that apparel which is the heritage of holy innocence, and they experienced the curse of shame, and sought hidden security from the presence of their Maker. It came, a fifth wo, as the germs of disease were penetrating each organ of their system, causing agonizing pain, and engendering the elements of physical death; and the principles of immortality were expelled as a consequence of violated law, and thus came the dread decree, "DUST THOU ART AND TO DUST SHALT THOU RETURN;" hence they were doomed to decay and a speedy entrance into the sepulcher of the dead. It came a sixth wo, as terror and dismay possessed their minds because of that Holy Being whose counsel they had set at nought, and they were conscious that all avenues to innocence and Heaven were closed, and the gates of Paradise shut, and the way of the tree of Life guarded by cherubim and the flaming sword; and the dark cloud of their doom o'erhung the blasted earth; when their hope had perished and angel instructors had taken their departure to their abode of innocence; and storms for the first time raged among the elements, and the winged creatures fled, hoarsely screaming and contending before the blast, or fell dead from mid air. It came, finally a seventh wo, as their spiritual perceptions, opening once more, brought knowledge that all their race must inherit into their fallen nature, and suffer bodily corruption and dwell upon an accursed world; whose existence must be one of indescribable agony, mystery and gloom. And when their peril and terror were enhanced by a view of Hades, and the misery of that lost abode occasioned by *their sin*; when they were about to bid an eternal adieu to Paradise, and hope of ever entering into the Celestial Heavens, and to that Being who created, counseled and loved them; when falling beneath their guilt, and inexperienced and alone, they were entering the rough sea of their sinful, hence illfated existence, the shades of death, the haunts of foul spirits, their seducers and tormentors; and were to engage in an unequal warfare with the powers of darkness; and night perpetual was closing upon them:

THEN the Lord Creator, having spoken, in condemnation of the tempter and their sin, from the fullness of [illegible] against whom they had sinned, had promised perfect restoration, from the fearful effects of their transgression, of all those who through repentance enter in at the straight gate, and by strict obedience and a living faith continue in the way of purchased holiness provided for the ransomed of the Lord.

Therefore, all those who have kept the faith, although removed, by reason of death and corruption in the external form, to the Interior, have, through the operation of grace, arisen from the dominion of sin to the paradise of spiritual and moral innocence; and are of the saints, and members of the circle of the first-born whose names are recorded in the Book of Life. Thence experiencing a long expectancy, waiting for "*the redemption of the body*," they have been, by the Angel of the Covenant, instructed in preparation for the duties of their re-appearing, and to stand each in the place allotted him in the subjugation of all evil, which is to be accomplished in the final issue by Him who with His saints shall "smite to death the serpent's head," and destroy effectually the power of the tempter, the influence of sin and the dominion of the grave: shall open the prison doors and let the captive escape from the bondage of sin and death to the liberty and immortality of the "*redeemed man*," thence the tidings of complete salvation be published through all realms of earth and through the gloomy Hades of the departed; and thus the millions of slumbering mortals be awakened, the myriads of spirits be summoned from their desolate abodes in the Interior; and all the obedient be delivered from the bondage of corruption; and those be raised who have fallen beneath the weight of guilt and oppression, accumulated by reason of violated and hence misdirected laws, the consequence of the unhallowed procedure of a disobedient race; and ingathered at last from afar to mansions prepared by Him who pitying, wrought out their redemption; thus raising them from their lost estate to the Paradise of Innocence terrestrial, to the Heaven of illumination Spiritual, and to the City of the Sanctuary, the throne and Divine-celestial presence of God.

[To be continued.]

Holy Procedure of Infinite Good against all principles and movements of evil; revealed His mercy and compassion Infinite in the PROMISE OF REDEMPTION thro' a sacrifice that should be offered; and though through their sin they wrought condemnation so that by the deeds of the law they nor their posterity could be justified; yet, being repentant and obedient, having faith in the sacrifice, though their sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool, for "the seed of the woman shall bruise the serpent's head," and help shall be laid on One mighty and able to save, even JESUS OF NAZARETH, the Eternal Word; and though the enemy might triumph for a season, and all foes are not speedily subdued; yet who hath power to bring all into subjection to the law of equity; who in infinite condescension for their redemption, should assume a form, and as Divine man, Infinite and incarnate, should be to the race a mystery, "God manifest in the flesh;" who should be accounted worthy of honors infinitely above any Angelic or Prophetic Messenger, as the Creator is infinitely above the creature of His handy works; should be the partaker of flesh and blood that through death He might destroy him who being the tempter thereby hath the power of death; who should become through His voluntary offering as an expiatory sacrifice their perfect Savior,

THE ANTHEM OF REDEMPTION.

I.

Is the great hour when Christ the King victorious
Achieved the World's Redemption on the Cross,
From His own blood fingerning empires glorious
Of Heavenly Life, delivering man from loss:
In that great hour a blaze of light descended,
A sky of flame o'erspanned the Inner World,
And when the SAVIOR from the Cross ascended,
Satanic Armies were to Sheol hurled.

II.

Through all the desolate and dark Infernal
The SAVIOR shone with arms of LOVE outspread;
Then suddenly the vault of woe infernal
Closed like a dungeon vault beneath His tread.
And as a millstone cast into the ocean,
That sinks into the darkness of the sea,
The world of madness fled in wild commotion,
While glories bathed the heavenly canopy.

III.

Then Jesus folded out the living splendor,
The emanating Godhood of His heart;
While from on high a Voice bade Sin surrender
Its warring falchion and its torturing dart.
Then solemn harmonies of adoration
Bade the wild billows of the night be still;
And Angels breathed the breath of inspiration,
Unveiling from above the Sacred Hill.

IV.

That Mount of Paradise, that land elysian,
Shone glorious upon the dark domain:
And gladdened with its light the darkened vision
Of beings bound with Sin's contracting chain.
And temples shone upon the sun-bright mountains,
And the immortal winds their spirits fanned,
And the sweet music of the living fountains
Flowed thro' their hearts as through the thirsting sand.

V.

Then Christ went down into the awful prison,
Filling its vaulted gloom with light of love;
And every willing soul, from darkness risen,
Through HIM ascended to the realm above.
Then He outshone in form Divinely-Human,
And every ransomed soul beheld His face:
Then hope was born for Earth; its beams illumine
Each human heart with promises of grace.

VI.

Mortal! let spirits cry, "'Tis all delusion;
Man needs no Savior—Christ was but a worm."
Let spirits call Redeeming Love illusion,
Let spirits strive man's only hope to burn;
Let spirits teach an absolute progression,
From dust to deity, for mortal men,
And scorn the thought of holy intercession,
And crucify the Son of God again.

VII.

But sure as Christ the Cross of scorn ascended,
Sure as the Savior rose from out the grave,
So sure when mortal life for thee is ended,
Thou shalt discern that *Christ alone can save.*
And when once more Christ manifests the glory
That crowned Him GOD before the world began,
Redemption through His Blood shall be the story
Whose golden Word the Universe shall span.

MOUNTAIN COVE, 9th mo. 1852.

THE ANGEL AND THE WATCHMAN.

ANGEL.—Watchman! tell us of the night. Wherefore dost thou pause? Wakes the human soul from its dark slumbers? Does the light descending affect the dormant spirit?

WATCHMAN.—Angel of the Covenant! thy voice I hear. From far on high it descends in words encouraging. Fain would I answer thee. Long have I stood amid the clouds of moral night. Eagerly have I gazed adown amid the scenes where mortals grovel in the dust, or slumber or contend upon the very verge of a nether night.

A.—But, Watchman, tell me, is there no change? are not those spirits waking? has not the voice of truth in its melodious utterance touched the element in which they dwell, and on some spirit wave borne its echoing to the slumberers here?

W.—Angel! oft have I watched them until the echo died away. They slumbered on. 'Twas on one dreary night, an angel struck his harp; its melody moved upon the quivering atmosphere. Half waked, I saw some slumberers ope their leaden eyes.—The echo died away, and lo, they slumbered on.

A.—Watchman! hast thou not sought out the cause? knowest thou not what power enchants, what spell benumbs the spirit?

W.—Angel, hark! hearest thou not? lo, ten thousand voices whisper in the sleeper's ear: "Sleep on. Nature's Divine Revelation from the mighty deep displays Progression. Rest; take thine ease; in nature's arms thy spirit shall be borne to thrones preparing in the lofty spheres." The sleepers gently moved and from the cup of passioned pleasure, already pressed unto their lips, drank the narcotic draught. Again was whispered in the ear, "Progression is nature's law Divine." Angel, this is the charmer, this the dream in which the fallen spirit revels.

A.—Watchman, go plant the Cross in the broad arena where mortals slumber, and bid the sleepers wake. Tell them of tempests drawing nigh; tell them that billows roll, that near them sleeps destruction, armed and prepared for execution; below them sweep the sullen tides of night.

W.—Angel! the Cross but arms for battle the legions who whisper, "Sleep on, sleeper, and take thy rest."

A.—Watchman! the Cross no power can move, and while they seek to beat its herald's back, the slumbering world shall wake.

W.—Angel! thy words are true, the Cross disturbs the foe of man's redemption. The marshaled legions in fiend-like form move o'er the battlefield, they wake the sleepers. Lo! Earth's inhabitants, roused from slumbering, slowly rise and look out into eternity.

A.—Watchman! does heavenly light descending dispel the moral gloom and quicken the spirit with its life-imparting beams?

W.—Angel! the multitude, encompassed by the false alluring light, reject the only Source of life, of truth, of light. Angel, 'tis lone and dark in this region where I stand; fiends utter blasphemy on every hand; they mock my Maker, they jeer the Cross.

A.—Watchman! observe once more. Are none affected by the light of Heaven?

W.—Angel! few there are I now behold seeking to gather round the Savior's Cross. The foe is strong. Darkness, like blackened clouds, rolls in upon them. The tide of night o'erflows. False spirits by imitation seek to decoy the pilgrim far away, they borrow words from Heaven's vocabulary, and thus deceive. Angel! shall these endure the conflict? They are few, while legions congregate, intent to conquer and destroy.

A.—Watchman! look o'er the Cross; what dost thou read?

W.—Angel! in letters of gold, emblazoned with shining glory, resting above the purple flood, the running blood of the Holy Sacrifice, I read, "JESUS THE CONQUEROR."

A.—Watchman! bid the Pilgrims cluster round the Cross. He who conducts the battle, upon the white horse of omnipotent strength, rideth forth, followed by ten thousand of His saints. In His right hand is the sword of victory, the Disclosive Truth.—By it He smites the nations, and the god of mammon falls. By it he puts to flight the legions whispering in the dull ear of man, "Rest, mortals, rest; progression, harmony, a heaven of spiritualized passion."

W.—Angel! what thou sayest is

true; yet the tempest hightens, the foe advances, the waters of death break from their silent slumberings and leap with madness o'er the broad domain of human existence. Night sets in around, and dim the light that guides the pilgrim. Angel! 'tis lonely in this night of time.

A.—Watchman! hearest thou that voice?

W.—Angel! I hear. "Be thou faithful! He that overcometh will I make a pillar in the temple of my God. I am Alpha and Omega, the Beginning and the End, the First and the Last; to Earth, the bright and morning Star. Lo, I come quickly. Be thou faithful and then receive thy crown."

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☞ Public Religious Ministrations are held in the edifice erected for the Methodist Church, at Mountain Cove, at half past ten o'clock on Sabbath morning (7th day) of each week.

MAMMON WORSHIP AND CHRISTIANITY: Opposite and Irreconcilable.

No man can serve God with a divided heart. Religion must be the Positive Principle of the life, positively governing the heart, the understanding and the volitions, or it will be negative and subordinate, and overmastered by every instinct, appetite, institution, custom and circumstance. The Precepts of Christianity have no binding and legal recognition in Society. The Divine Life is looked upon as an idle dream. The attempt to realize the heavenly order in Society is considered as betokening inexperienced rashness or the most wild hallucination. Virtue, in almost every experience, is sacrificed to conventionalities. Society offers premiums to fraudulent and fictitious modes of being. Whosoever attempts to uprear a family in virtue, knows that simply to preserve an external morality in the youthful group, is a task requiring herculean exertions of intellect and will. Human Life, as it unfolds from infancy to maturity, is in almost every instance one continued epoch of gradual retrogression. The Man looks up as from a vortex or whirlpool, hemmed in by precipitous cliffs, and if, through the gathering darkness, he sees the moral elevation which he occupied when a little child, that lost, that almost forgotten state appears to him as it were uplifted upon celestial mountains, bathed in purpureal air, and glorified with morning, shining from out the gates of Paradise.

Now the untutored Indian, when unexposed to contamination from the nominal Christian world, does not sink into so utter a degradation as does, in the most of instances, the child, born of professedly Christian parents, learned from infancy to attend the church and the Sunday school, carefully indoctrinated in the externals of Theology, and taught verbally that Virtue is the supreme Good, and Christ the chief Exemplar. The stream of human existence, like the Mississippi, rises in the pellucid springs of the uplifted region; but as it flows on, the turbid accumulations of the lower plains rush into its channel, and its waters become dark, and its channel unsafe, and its surface overhung by the gathering miasm; and so it rolls on and pours, a vortex of angry waters, into the unknown recesses of the deep.

Whence comes it that Human Life thus degenerates, in its passage from the cradle to the eternity that is beyond the grave? The usual answer is that man is subject to the law of moral retrogression.—But Christ has opened the avenue that leads upward from love to love, from light to light, from usefulness to usefulness, from beatitude to beatitude, from glory unto glory: Why then is it that Christianity is apparently unable to arrest the downward torrent that rolls toward the moral tomb?—The answer to this is at once clear and unanswerable. *As the Israelite rendered the Word of God of none effect through his traditions, so the professing* CHRISTIAN WORLD *renders the* GRACE OF GOD *of none effect through its* INSTITUTIONS.

Christianity is no airy speculation, no phantom of the mind. It is the Proceeding Energy of Divine Grace; whose intelligence is the Divine Wisdom; and whose vitality emanates from the Unsearchable Infinitude of the Love of God!

It cannot compromise with Moral Evil. It cannot make a truce with invading Sin and divide the Earth into two portions, one for Christ and one for Mammon. It must, by its very nature, war upon its Adversary, drive him from his fastnesses, and repossess and emancipate the world; from its finest fiber to its amplest realm.

Now what Christianity cannot do, the professed disciple has sought to accomplish, namely, to comprise the claims of God and Mammon. Virtually he says to Mammon, "Thou cravest the world: the surface that men till, the mines whence comes forth the silver and the gold, the corn and the oil and the wine; the cattle of a thousand hills; the ships that go forth upon the sea: and all these, O Mammon! shall be thy possession. Thou cravest the palaces with their sumptuous adornments; and the solemn temples with their endowments that Piety hath consecrated in days of old; and the cities where the millions congregate, and where the riches of the earth are heaped up even as mountains; and the courts where authority hath her home, and where justice dwells enthroned in all her statelincss: and all these, O Mammon! shall also be thy possession. Thou cravest the dictation of the laws that govern the intercourse of men; and this, O Mammon! shall be thine. Thine shall be the kingdom over the Earth and all its riches. Thine shall be the power over Society and all its regulations. Thine shall be the glory unto the end."

The Earth and all her institutions thus is ceded to Mammon; and, were the Savior to appear on Earth, His claims to universal authority and unrestricted possession would be, were it possible, trampled beneath the foot of contempt.

Now while the Earth is thus ceded to Mammon, he uses it as a battle-field against God, and covers it with the enginery of the infernal spheres. He keeps the gates of the Temples of Authority, and makes the path that leads to honor, dignity and station so vile, that depravity crowds it with her minions, and Religion bleeds, and Character is polluted, and Truth expires.

He sits in the gates of the halls of Commerce, and exacts tribute of those who go thereby. He dictates the maxims of Trade, and they are all summed up in this: Thou shalt act in thy dealings with thy neighbor with one object,—to acquire all thou canst and to give as little as thou canst, that he may fall and thou mayest rise upon his ruin. Thus the other law—Thou shalt love thy neighbor as thyself—is disallowed; and the daily bread of man is won through daily battle, from which few come off with clean hands and with a pure heart.

He sits in the pew with the assembly on the day of worship, and if one come in with a gold ring and goodly apparel, he says, Friend, come up higher; but if the widow or the orphan enter, or if the poor man intrude upon his domain, he says, These pews are private property; but yonder in the corner is the charity-seat for those who are too poor to buy the privilege of the preached Word. He watches the words of devotion lest they shall be his censure, and the sermon lest it shall offend his pride or make war upon his empire. He holds in his right hand the bribe for timeseled rhetoric, and he conceals a dagger for that heart which says to the Usurper, the Fraudulent Exactor, Thou art the man, and unless thy righteousness shall exceed the righteousness of the scribes and pharisees, thou shalt in no case enter into the kingdom of Heaven.

Thus Mammon is the Universal Ruler, and by virtue thereof the *Universal Educator*. Man is educated by law, custom, habit. So fully does Mammon preoccupy the mind that the tares choke the wheat. The seeds of evil take broad and deep root, and send up vast and massive trunks, and put forth far extended and densely interwoven branches, until the holy plants of Truth, that love the sunlight and the dew, and that thrive only as they have free access to heaven, perish. The thick and matted vegetation of selfishness alone endures. The insane thoughts and passions of evil coil and breed, like serpents, in the dark and miasmatic shade. The human heart, made to be the bosom cell of each pure and holy affection, and to put forth the immortal blossoms of universal truth, honor, virtue, religion and philanthropy, is thus transformed, or rather deformed, into the abode of every imaginable shape of hate, sensuality and cruelty.

As a consequence, the world becomes constantly more given up to moral evil, while the Church becomes popular in the degree in which it conforms to the evils of Society. The youthful mind more and more exposed to contamination, becomes more and more contaminated. The compact which forbids Christianity to intrude upon the domain of Institutions, rapidly conquers her interior domain of affections; for the false god of this world, Mammon, having conquered the Outward, and having given to this nineteenth century of Christ the cognomen of the Age of the Money Power, now marshals his Austerlitz artillery, and his Waterloo battalions, and with murderous fire and precipitate assault, bears down upon the defenseless remnant who remain true to that Bible, to that Cross, to that Religion, which inscribes on its banner, "Ye cannot serve God and Mammon."

In this crisis, the DIVINE UNFOLDING is manifest. The SPIRIT OF CHRISTIANITY descends to dwell with man. The afflicted people of God, who mourn because of the moral desolation of the earth, are thrilled with the trumpet of the great annunciation. THE SPIRIT *proceeds to organize the* TRUE RELIGION *in the* MORAL COMMONWEALTH. The Call to the Mountain has for its ultimate the Establishment of Divine Order in the Universal Relations of the Race.

And since Religion cannot exist in peace with Organized Depravity; since Order cannot in harmony unfold under the dominion of Misrule; the call is extended to the Lovers of the Lord Jesus and of His appearing and kingdom, to practically unite, and, under the Direction of Descending Inspiration, consociate for the purpose of giving to the Gospel a place among the industrial and external Institutions of the World.

Letters from our Traveling Associate.

ADVANTAGES OF OUR LOCATION.

As in traveling from some beautiful locality the isolated features of the landscape gradually flow into oneness, and at last are perceived not as separate parts but as one consummate whole; so the separate advantages of Mountain Cove as a center for the Divine Unfolding appear to blend within the mind as I journey, and to form a perfect unity. I therefore in answer to numerous inquiries, will present a synopsis of these advantages.

I. The mountains like ramparts encompass the amphitheater of the prospective city. They are so grouped that radiating spiral avenues, constructed by following the curving outlines of the ridges, easily can unite the most distant pastoral hamlet with the Temple of the Holy Mount. Unlike the greater portion of all mountainous regions, they never rise above that hight where the corn and vine flourish; and, however rugged in outline, are most fertile in their most bold and lofty elevations. Their form also is not conical but spherical, and the loftiest summits are curved in gentle undulations. The arable lands, like a mantle, are cast upon the face of all the hills, and thus the habitations of men are elevated above the creeping mists of the valley, and, as it were, in proximity to the purity of heaven. Like the primal mountain home of the great Caucasian Family, the place whereunto the Lord our God hath led us, combines fertility with elevation.

II. But while the mountain hights are made "beautiful for situation," and bring forth fin their season, thus reversing the common order of nature, the larger water streams are hidden by deep ravines, and flow in the most sterile situations. The New River, which is immediately south, flows eight hundred feet below our amphitheater. The Gauley River, which is immediately north, also is far beneath us. These unite to the northwest, a few miles distant, while at a corresponding distance eastward is a colder, more bleak, and less fertile region, from which we are separated by tributary streams, which also flow through deep and rugged defiles. Topographical survey will probably establish the fact, that the plateau, upon which we are located, is interconnected by means of a series of spiral undulations through all its parts, and separated through almost the entire distance, by natural and precipitous boundaries, from the adjacent territory. Water courses obviously flow beneath the surface through the sandstone formation, and springs jet forth from the sloping hillsides in every direction.—Our supply of water is therefore from these natural veins. Its quality is soft and free from calcareous or animal deposites. While however most of the springs are thus pure, others are impregnated with mineral, and are possessed of medicinal properties. Our location may thus be described as bounded by deep ravines, the channels of rapid streams, and as watered by numerous springs sufficient for a full supply.

III. The middle or later sandstone forms the substratum of our immediate locality. Coal of good quality is found in veins in the higher hills. The inclination of the coal strata is due west, and the dip about fifty feet per mile. Thus to the east, coal is only found in the highest ranges, while to the west it is discovered upon the surface of the soil. Coal of an excellent quality is abundant within four miles of our center at Mountain Cove. Iron ores of superior quality, in accessible situations, are also at hand.—Veins of potters' clay, of superior quality, also are found, and every facility exists for the manufacture of brick for building, and also for the uses of the pottery. The sandstone varies in quality. When taken from the quarry, some varieties of it are soft as hardened clay, and can be cut easily with a knife. On exposure to the atmosphere, it becomes hard and acquires firmness of texture. The finer variety exhibits a delicate, peach-like bloom. For the erection of buildings for public use and large extent, the sandstone is unsurpassed, and at once durable and economical.

IV. The timber is chiefly oak. Chestnut, poplar, hickory and maple are also abundant. Spruce and hemlock are found in the ravines in considerable numbers. The timber is of size above the average, and covers the hill-sides with noble and luxuriant forms of vegetation. The forest trees exhibit a remarkably sound and healthful appearance. The vine appears to delight in the congenial soil. Even in its unbroken, uncultivated state, it bears abundantly. The country appears well adapted to the orchard fruits of the temperate zone, but the inhabitants have paid little attention to horticulture. The most steep hillsides produce corn and the smaller grains with little culture. All varieties of vegetables, the sweet potatoe, the melon, the usual produce of the garden, thrive luxuriantly and afford ample returns. The work of the husbandman is carried on to advantage, from the fact that the plow can be used, with rare exceptions, during every month of the year.

V. The climate during the summer season is invigorating and singularly delightful. The heat of the day is generally tempered by a gentle breeze, and the nights are almost without exception tempered to refreshing coolness. The autumn is protracted, and the leaves remain on the forest trees until November. During this season the aroma of the forest imparts a sensible and unusual fragrance to the air. The winter is open; snow seldom falling over five or six inches in depth, and generally melting as it descends. In March the spring flowers begin to blossom, and the woods are in full leaf as April glides into May. The heavens manifest a peculiar irridescence by night. An auroral illumination of a pale, pearly hue, sometimes deepening to a delicate gold, appears to descend from the zenith and to rest like the vault of an aerial temple upon the encircling hills. Storms or tempests of wind are unfrequent, the winds being constant but seldom rising to an unpleasant rapidity.

VI. Mountain Cove has, for the uses to which it is devoted, a perfect adaptation. It is accessible from all portions of our country, being central to the elder States. It is so girdled by mountains that it is secluded and separated from the surrounding territory. It is a section which offers few inducements to the man of mercenary aims, inasmuch as it is remote from all natural highways of travel and centers of trade. It must either be built up as a Holy City, a place where Christianity shall unfold its own harmonious principles of life into harmonizing social, industrial and moral regulations; or it must share in the torpor which is the fate of the extensive country which surrounds.

LETTERS TO A CLERGYMAN.—No. IX.

DEAR BROTHER—Who that is familiar with the pantheistic productions purporting to be of spiritual origin, has not closed the perusal of each volume or essay or isolated communication with disappointment, having anticipated something new and found it not? What earnest inquirer after the "new light," upon reading the announcement of a new work from or by the spirits, spirits of men of the most noted minds, while on earth, has not eagerly sought for them, but in what work has he found truths absolutely "new," and as much superior to knowledge now universal with man as even the most unassuming title indicates?

A Franklin, (so it is said,) can tell of inventing or discovering a method of communicating with man by means of the electro-vital fluid. Some clergyman of note may declare against his former ethics and seek to demolish the Sacred Volume and repeat, "all right." "Progression! mortals, progression is the law by which we have learned that man shall be saved from his present woes. Galileo, Thomas Paine, Jesus and Swedenborg (oh blasphemy!) were all good men. Live in luxury; float along the stream of refined passion, cultivated by gratifying affinity, (inclination) with whomsoever ye will, irrespective of the claims of others and the black and cankering wrongs imposed upon domestic circles. Marriage is a law of heaven; the marriage of the spirit is the only marriage to abide in any condition. The marriage-institution of man is wrong and must be anulled ere the race is redeemed."

And these sentiments are echoed by a thousand voices and ring with carnal melody from the tips of writing mediums' pens. But are these new? History affords ample proof of the vibrations, sounds or the "rappings," as having occurred years past, and in a number of instances to no inconsiderable extent. Then Franklin (?) at the most shall only have the glory of having revived the usages of yore and "fixed" up the wires laid down by ancient sages. And what says the world's history of the sentiment maintained by the present pantheistic schools? Did not Spinosa map the region now explored by modern Theosophists? Or rather, are not these modern teachers the counterpart of some ancient Thurgic Platonist, hence is not one phase of the (pretended) new light the revival of the olden Thurgic drama?—Have not "liberal" men in every age, with the lever of 'congenial philosophy,' operating over the fulcrum, 'love affinity,' sought to raze the law of marriage from its foundation, and cast the matrimonial edifice, that God-honoring edifice, upon which the nations' hope depends, into some bottomless abyss? Go ask the heroes of that liberal age of France which stamped her with eternal shame, and well-nigh entombed that proud queen of Europe with the mangled corse of her murdered virtue. Yea, what new weapon is in the field? Go scan each piece, each sharpened steel, and thereon read the image and superscription of some ancient moral architect, or prince of human thought, and thence learn that what now glitters with fancied emblazoned light, is but the relics of the past, polished and fitted for modern use. Surely what these spirits teach is that which has been taught before. And this is the age of renewal, the renewal of the Antichristian sentiment of ages past. This too is the *progression* so much defended by thousands in this "progresive age!"

Moreover, if we find useful knowledge set as gems in this opaque embodiment of spiritualized human sentiment, is that any evidence of a new revelation? What spirit has flown from the ark of ancient Inspiration over the waters of immensity, and returned with an olive leaf, new and unknown, plucked from [illegible] in those divine abodes of which these spirits so freely speak?

What new book of theirs not woven from threads of ancient works? And cannot every important *truth* they utter, in lineage be traced to historical ancestry? The compass set by ancient inspired prophets, seers, and revelators, directs and supports the modern minds, while they follow, to say the least, the indicated path way through boundless regions; and by that aid, he who seeks to ascend, perceives the light, and folds about him revealed truths, clothed in lively imagery and artistic beauty.

And thus shall it appear, that while they seek to deface the Sacred Text, and to bury it with the useless relics of the past, upon its divine sayings, as a foundation, rests what truth they utter, and to its teachings they owe the origin of the creative idea and of the heaven of spiritual rest, the great truths around which they revolve.

The Pentateuch sustains this position. Moses, the great inspired teacher, who wrote these books, disclosed the fundamental principles of the law and order of creation, in that he says, "In the beginning God created the heavens and the earth; and the earth was without form and void, and darkness was upon the face of the deep." Here is the irrefutable evidence that the inspired writer conceived the creative idea, the idea of nature unorganized, of chaotic nature. And no philosopher, even with Moses's writings as an example, has ever been able to express with such fullness and perspicuity the principle and order of nature as is contained in the statement of creation, recorded in the first chapters of Genesis.—Nor could language more perfectly and comprehensively pourtray the majesty of thought, prompted by holy inspiration, and by which the mind conceived the idea of that which was prior to the formation of suns and their systems, where reigned immensity as one dark deep, unoccupied and unmoved. Moreover, he was enabled to know, that when the Creative Energy or Divine Procedure, the Spirit of the Supreme Architect, descended, then was illumined this great deep. Thence, as by a single expression, he disclosed the order of the universes, saying, "And God said, Let there be light, and there was light. And God divided the light from the darkness. The light He called day and the darkness He called night. And the evening the morning were the first day." Then appeared the firmament, and then the earth, and then were lights in the firmament of heaven, and they were for signs and for seasons, for days and for years.

Who shall declare against the counsels of God? who shall utter vain things against Divine Revelation? for lo, the mind guided by what Moses wrote, enters the chambers of night, and there looks upon the dark brow of an immeasurable deep, where light had never penetrated. And by that means we also learn that when the Creative Energy descends, light unfolding disturbs the immeasurable expanse; and lo, the firmament and the waters and the dry land appear. Earth, sun, and moon and stars people the expanse, and day and night measure their time and express their movement.

Go search the hidden works of the modern philosophers, enter the cabinet of these spirit communicators, and from their written catalogue, from their library gather together words, sentences, paragraphs, sections, yea volumes, that shall equal this historical expression of creative manifestation. Yea, ascend still higher, and plead with the spirits under consideration for one grand idea or creative scheme not comprehended in the history Moses has here given of creation. Go search 'Nature's Divine Revelations,' and there learn that the seer in his lofty flight did not outspan the starry heavens, or pass beyond the blissful fields of paradise, where are gardens, flowers and trees, yea, and the tree of life made perfect by the Great Creator's hands. Then tell us, have they given us new truths, truths not before written?

THE SOUL ASPIRES FOR HEAVEN.

THE human soul pants, nay, longs for the life of the spirit. And although it inhales the influence, the glory and magnificence of terrestrial things, and is charmed by the sweet music of animated nature, and penetrates with delight the realms of Earth, and walks amid the chambers of metaline substances; floats above the floral plains and rests upon the garlanded rivers; wanders above the waters of the mighty deep; scans the beauty and display of human wisdom manifest in the architecture and adornment of palaces and temples; ascends the lofty mountain from which it looks with wonder upon the world below; thence borne on the pinion of proceeding thought, surveys the constellated Heavens: From this supreme livery of nature it is taught to look still higher for the life, the true life of the spirit. And although for a season it drinks in pleasure from this fountain of delightful contemplation, how oft, weary and forlorn, it sinks back unsatisfied! And nothing affords real and abiding peace but a fixed and unwavering hope of the spirit's final rest, in a region, a home where pure spirituality, immortal life, untouched by the spell of decaying nature, eternally abides. To this each soul, each longing soul, aspires.

If that spiritual Heaven descends to Earth and rests upon the sons of men, haloed with a cloud of super-celestial glory, why should the soul recoil or dread to enter in, and thence arise in the burning chariot of interior light to its long-desired haven of repose?

JOY AND SORROW.

In every heart is found a cell, where only
Sorrow repeats her litany of pain:
In every home a chamber veiled and lonely,
The shrine of sorrow; there the dead have lain.

The sigh of sorrow to the winds hath given
Their wild lament, a broken heart beats there.
She moveth with the eclipse, o'er earth and heaven;
In form unseen, in presence everywhere.

Her spectral [illegible]
Day of its glory, night of love's repose;
While Earth, pale mother, veils her brow in sadness,
And fades and fails with joy's expiring rose.

So sang a poet, in his lonely chamber,
While midnight filled his life, his thought, his room,
When lo, a Presence shone through clouds of amber,
Calm, in eternal love-light, on the gloom:

Shining and singing, while the night was drifted
On fragrance of her happy breath away:
And o'er the poet's eye, in wonder lifted,
Shone Paradise, in morning's golden ray.

Her soul flowed o'er her lips in holy sweetness;
Her loving thought in living music rang,
And thus, the prophecy of life's completeness,
In sorrows end, the radiant spirit sang.

Lo, Heaven to Earth in harmony descendeth,
[illegible] the universe again;
Life into heavenly deathlessness ascendeth,
And seraphs bend to crown immortal men.

The pains, the tears, the wrongs, the desolations,
Fade in the evening twilight of the past;
And all the beautiful and sacred Nations,
Dwell in the Holy Land of Love at last.

Bind to thy heart the heavenly evangel,
Fear not though heart and flesh may seem to fail.
Rise to embrace and win the midnight angel,
Like Jacob thou shalt wrestle and prevail.

THIS is an age of unrestrained excitement. No legal nor moral suasion, no mockery nor opposition, no flattery nor sympathy, bondage nor imprisonment, threatening ruin nor foreboding wretchedness, can restrain the tide of human intuitive impression which tends to spiritual thought, or desire to bring from the invisible world the spirits of those who have passed the limits of external life, and rest in the spiritual elysium of eternal day.

Human spirits move thitherward like a mighty sea drifting to a distant shore. And without some superior controlling power, who can determine the consequences that are but just in the future?

BUY the Truth and sell it not.

Harbinger and Journal.

INTERIOR LIFE.

I.

Inspirited in forms of mental flame
Too pure for mortal sight to see,
Celestial angels yet remain,
Thou darkened Earth, with thee.

II.

All forms that people earth and air,
All forms within the heavens' bright span,
Creative light and love declare,
And utter speech to man.

III.

The dust beneath our feet ascends,
Attracted by superior law,
And nature suppliant serves the ends
Of wonder and of awe.

IV.

An inward pulse beats calm and still
Throughout the universal frame;
And a Divine creative will
Moves forth in cloud and flame.

V.

A Providence that works by laws,
And moves in troops of circling suns,
Obedient to the spirit cause,
Through life harmonious runs.

VI.

A Providence that works by love,
And moves in circling angel bands,
Descends in Wisdom from above,
And every where expands.

VII.

And mystery folds each inward form
From outward sense and outward sight;
We never know whence comes the morn
That bathes the mind with light.

VIII.

To read the world of Time aright,
To read the Truth its light imparts,
Is not the skill of outward might,
Or work of magic arts.

IX.

The heart, the mind, the soul, the sense,
The being born of Love Divine,
Alone can penetrate the dense
And awful Night of Time.

X.

To such, like mist that melts in day
When morning gilds the orient skies,
All outward seemings pass away,
And beauty fills their eyes.

XI.

And every where they find a trace
Of ancient paths by angels trod,
And upward run the glorious race
Through Paradise to God.

Mountain Cove, 11th mo. 1852.

SCENES BEYOND THE GRAVE.

Trance of Marietta Davis.

FROM THE DIARY OF JAMES L. SCOTT.

(Continued from page 59.)

As the voice addressing me ceased, I heard an angel as from some choral band say, "Marietta, come up hither!" and I arose into a cloud of light, which gently ascended. In its pavilion my spirit rested.

The change how great, how marvelous! A moment before I was standing, and with fear and wonder beheld an excited throng reveling in the madness of inflamed passions: passions cultivated while in the body to excessive indulgence. There the beings had sorrow. There were outwrought, undisguised evils of [illegible] habits, secret purposes and hidden iniquity. There were contentions, murmurings and dreadful blasphemies. The actors and sufferers were drawn together and held by prevailing elements, the element of their own perverted natures.

And from their condition I had learned that sin worketh death, and happiness cometh not by disobedience, but by unsophisticated religious faith: faith in Jesus as the Redeemer of the race of man: and the true worship of God from a broken heart and contrite spirit. Moreover, I also learned that deceit was the element of darkness and the source of many woes, as well as the covert for the concealment of the end of falsehood and the fruits of vice. And yet that could not shroud in the hour of trial; for he who pourtrayed the glories of nature, and sought by the display of the [illegible] to allure the soul from the Cross, and proffer life and peace by other means, failed to conceal the drama moving in the broad arena where congregate those who love not God nor regard His law, and despise the blood of the Covenant by which all must be saved.

I was reflecting on this scene, and my spirit was recoiling beneath a sense of what had passed before me, when a new light burst in upon me. I turned to see whence issued that light, when lo, above me, and in that light, I saw a lovely spirit, clad in raiment bright as the sun in his meridian glory. Quietly reposed that spirit in the glory surrounding her. Her countenance shone with heavenly goodness. Calmly she dwelt in the midst of the divine effulgence. She spake, and her voice filled me with delight, saying, "Rest, spirit, rest. Let no care depress thee. Dismiss thy thoughts upon the scene just passed. For every willing heart God hath in heaven a mansion prepared. And whoso seeks shall ever find the Lord a present help in time of need. Those thou hast seen are in the element they chose while in the body. As he who falls from some dizzy hight must bear the pain the wound imparts, even so he who lives and dies in sin, receives the counterpart. This is the law of being.

"Rest, Marietta, rest; for lo, the angelic bands descend. List, sister. That harmony, how sweet! How gently it moves along the heavenly way! It nears us, Marietta; the volume swells upon the heavenly breeze. Its notes distinct accent praises to our Redeemer. Heavenly anthems awake on every hand. Look up, Marietta; lo, we draw near a city wherein dwelleth righteousness. No evil enters there. No false spirit shall ever stain the holy palaces thereof. Above it we ascend. Hark, sister spirit. An angel, guardian of the holy hills, addresseth thee."

In accents of celestial harmony I heard a voice saying, "Marietta, whence art thou? Hast thou left the world of mortal sadness? And why art thou inclined to scenes where evil passions reign? Does thy being vascillate between the spheres of good and evil? I have seen thee in the Paradise of Peace, moving with the blessed, where songs unite and anthems are ever ascending in softest melody. I have seen thee floating in the murky air friendless and alone; thence I witnessed thy sudden fall into the cloud that o'erhangs the arena of foul beings; and then I saw thee observing every movement until the sight overcame thee, and sinking beneath the burdened vision, I heard thee call for help, for some kind angel to befriend thee. Learn from this, that he whose heart is not fixed on God, whose nature is not controlled by the law of holy love, is exposed to the attracting influence of evil; for there is no safety for the soul not born of Divine Good. He who hath not this principle, is in moral and spiritual condition exposed to those influences which tend to outer darkness, to the abode of those existing in the sphere of deadly magnetism. Remember that he who would be the disciple of Truth and enter into rest, must deny himself the gratification of unholy inclinations, the inclinations of the heart, which cleave to that which does not inspire reverence for God and desires to be found doing His will. He must convert the attributes of his being into the exercise of well-doing, for thus and thus only can be secured through grace Divine and everlasting good.

"Marietta, these influences upon thee and the opening of thy spiritual perceptions are permitted for a wise purpose. The movement of human minds, unsettled in religious truths, is represented in that thou hast been attracted to scenes in paradise, thence to vacant regions where Chaos and Night rule chief monarchs; and thence to scenes of wretchedness, where are those whose characters have been formed by habitual wrong, wrong indulged in, and the love thereof cherished until the receptive mind has become drunken with the excess of vice, and delirious under the influence of hallucinating pleasures. And when at last the elements of evil are separated from the love of good, then it is that the soul, under false influences, realizes the nature and effects of sin.—Where exist no redeeming qualities, the spirit drives madly on, and left to the uncontrolled action of evil, is borne upon the dashing waves of insatiable passions. Hence spirits left to themselves, by association, devoid of restraint, aggravate their woe; and thus it is that those in the broad arena were mutual sufferers. So also in the world of mortality, strength of sin is increased in proportion to the number of minds actuated by its principles. Thus one sinner strengthens another in the ways of evil. And herein is seen how one sinner destroyeth much good. Sin added to sin enlargeth its capacity, and increaseth its force of movement, until families, tribes and nations arm themselves to do battle in its behalf. O, that mortals but knew the power of influence! Then would they unite to prevent the workings of evil in the carnal heart. But, Marietta, woe may well be uttered against the race of fallen man. By their indulgence in sin they enervate their moral existence, and too oft enter the world of spirits, where element attracts like element, and thence the sinner occupies the miserable conditions thou hast witnessed. Divine life descending into the soul, causes the affections thereof to incline to its source. And such when they enter here, are congregated and mutually sustain each other, while they receive the inspiration of holy love and adoration.

"Marietta, holy angels now arise, and in the center dome of the infant Paradise, unite in worship before the Cross. This is the city where thou hast beheld the infant nurseries, and here from the abode of the lost thou art again returned; and now we enter the center dome. Behold, Marietta, the order and use of this temple of education. Here are congregated the schools of the infant Paradise, and here they are instructed into the higher degrees of worship and in useful employment."

As the spirit closed, suddenly the great dome below us opened, and presented at one single view its glory and magnificence. In it I saw united all the grandeur, variety and order of the entire paradise. Again I saw in the center the Cross. Around it were twelve spirits, in each of whose hands was a lesser cross and a harp. Upon their heads were crowns bright with gems, and more radiant than the sun at noonday.—Below these and filling the expanse, were congregated schools from the different temples and wards throughout the city. Over each was a presiding spirit whose movements were closely observed by those below them. As I looked I beheld innumbered bands of infants, whose shining robes presented every imaginable hue. In the hand of each was a rose, in whose folds was combined every variety of flower that blooms upon the plains. Upon each rose rested a small white dove, and across their wings was written, "Holiness to the Lord." Before each infant was an open scroll, upon which appeared to be written, in characters I could in no wise understand, that which was to be their first lesson. All having their position, were motionless as they poised composedly in the light just above their protecting spirits. Each infant appeared to expect directions from the twelve spirits who were around the Cross, upon whom they now fixed their attention. O, how blissful the silence that prevailed and which manifested the perfect order and Divine harmony of the place.

"Listen, Marietta," said the angel, and with her right hand she pressed my temples, and lo! from that deep silence came forth music, music that was like the softest angelic breath, breath of the most inward and hallowed life of the spirit. I could scarcely hear it, still in softest melody it moved over the octavian organism of my inward spirit. Until then I had not known that within my being were elements which could be awakened into life by such symphony; or if tuned, could vibrate to the touch of such sacred and interior melody. For surely that appeared like the spirit of interior melodious song. As the notes of that spirit of music arose, I felt that a new nature was given me, since the harmony was so perfect, and I appeared moving with it, until my own volition sought to unite, and then, O then I felt the effects of a soul unstrung. Note after note from the invisible source approached this inward life of mine, but no more moving over the music chords of my being; since they, in striving to blend in the movement, produced discord, were by it repelled and broken like the fall of smooth waters upon some rocky strand. Into what torture my being was forced to fall. The music became harsh to me, in that I knew my unlikeness to its nature. Then I suffered. O the agony of the moment! The contrast was dreadful. Every part of my being was out of order. The waves of harmony that moved so soft and gentle throughout the dome, fell into my soul like waters pouring over some craggy brink into a vault of broken parts. I fain would have escaped, for any other condition would be preferable by far. Even I thought the arena of mimic worship would better comport with my nature, and there I could more easily harmonize with the prevailing law. But I could not escape. I was a perfect wreck, and each moment rendered my condition more awful, until an hour would appear an age. At length I cried in the bitterness of my soul, "Away, oh let me fly from this scene. Other music has filled me with delight; other melody rendered me happy. To it I listened, and while I heard I drank in the spirit of the sacred song. But now by some unknown law I am prompted to attempt union with this harmonious sweetness, and lo! I am in my unhallowed nature discovered. All are witnesses of my discordant nature, and to myself I now appear unfit for angelic association, and lost beyond redemption. My spirit is wounded, broken, fallen; no part thereof is adapted to its fellow. O let me fly away where darkness with her sable pall may hide me for ever from myself.—Angel, veil, O veil this light that discovers my deformity, and save from the torments of this angelic harmony. O, is there a deeper hell? Where demons mock around the lost spirit, there is nothing to awaken this new life, or by calling into action the unstrung spiritual being, crush it with a sense of its unfitness; and no other power but this interior harmonious life can touch the spirit's most conscious element, and break up the hidden fountains of the unsanctified soul."

[To be continued.

Glimpses of the Universe.

THE WONDERS OF MODERN SCIENCE.

Rev. Mr. Craig, an enterprising English gentleman, has for some time past been busily engaged in constructing, at his own cost, an immense achromatic telescope—by far the largest and most powerful in the world—which, from the important discoveries in addition, with the most varied and gorgeous colors. The lenses are so perfectly achromatic that the planet Saturn appears of milk-like whiteness; and, as regards this planet, a good deal of scientific interest has recently attached to it in consequence of the distinguished American astronomer, Bond, of the Cambridge Observatory, Massachusetts, having stated he believed he saw a third ring or belt around the planet. Prof. Challis brought the Northumberland telescope at Cambridge to bear upon it, but failed in discovering it. Lord Rosse's gigantic telescope was also employed upon it in vain; and it became a matter of great interest to the astronomical world to ascertain whether there was a third ring or not, and this question has been solved by the Craig telescope, the third ring, of a clear brilliant gray color, having been distinctly seen. This is owing to the great quantity of light which the Craig telescope brings to the eye of the observer from this planet, giving a bright appearance to what, in an instrument of less power, would have been completely invisible.

Some idea of its powers may be formed from the fact that it magnifies the light of the moon 40,000 times, and in coarse objects, like the outlines of the lunar mountains and the craters, the whole of these rays may be allowed to pass at once to the focal point, as they do not in such objects confuse it in any appreciable degree. In the Craig telescope the moon is a most magnificent object, and perfectly colorless, enabling the beholder to trace the outlines of the various mountain ranges with such vivid distinctness as to make us long for fine clear weather in order to bring the whole powers of this marvelous instrument to bear upon our satellite. It is positively asserted that on a favorable evening, if there was a building or object the size of Westminster Abbey in the moon, the whole of its parts and proportions would be vistinctly revealed. As an illustration of its space-penetrating powers, and the manner in which it grasps in the light, it is stated that soon after it was erected it was directed to a test-object, a minute speak of light in one of the constellations, which is not to be seen at all times by the most excellent instruments, though guided by first-rate observers, and in profound darkness. The Craig telescope at once discovered this test-object was not a minute speck of light, but a brilliant double star. As soon as it is finally adjusted, Mr. Craig proposes to direct the instrument to the planet Venus, to examine it minutely, in the hope that he may be able to settle the question of whether she has a satellite or not.

Business Department.

☞ **Grass Valley Gold Mining Company.**—J. WINCHESTER, President. Capital $250,000. Shares $200; half shares $100.

The rich Quartz claims owned by the Company cover a surface of 100 acres, in the richest and most desirable portion of Grass Valley, California. The Machinery, which is the most approved and powerful of any yet manufactured, is calculated to pulverize 100 tuns of quartz per day. The principal portion of the machinery is on the ground, and the remainder is daily expected. The whole of the property is paid for, and the Company free from debt. This is no speculative affair. A few Shares of the Stock for sale at par. Pamphlets, containing the Charter, By-Laws, Map, &c. may be obtained at the office; if by mail, enclose two three-cent stamps. Address, postage paid, with remittance for stock, (in drafts on New-York or current funds,) to

R. J. RICHARDS, Secretary, 107 Fulton-st. N. York.

Where specimens of the Gold-bearing Quartz may be seen.

☞ **Dry Goods, Teas, Coffees, &c.**—Just received from New-York an assortment of *DRY GOODS*, comprising Tweeds, Alpacas, Bombazines, Delaines, Prints, Ginghams, Muslins, Bonnets, Ribins, and a general assortment of articles adapted to men and women's wear.

Also, men, women and children's Boots and Shoes.

☞ For sale at SAMUEL PIGGOT'S Cash Store, Mountain Cove, Fayette county, Va.

N. B. Teas and Coffees of superior quality. s9:5tf

☞ **Virginia.**—At Rules held in the Clerk's Office of the Circuit Court of Fayette county, on the first Monday in December, 1852.

William Carnefix, Administrator of John Carnefix, deceased, *Plaintiff*, vs. William Reynolds, sen. William C. Reynolds, Benjamin F. Carnefix, George W. Carnefix, William S. McVey, William Terry and Ann his wife, Mary H. Carnefix, Isabella A. Coleman, Edward G. Carnefix, Joel F. Carnefix, Sarah S. Carnefix, Samuel Gordon and Mary E. his wife, Lucy Jane Carnefix, Rhoda Wheeler, John A. Carnefix, Edward M. Carnefix, Benjamin S. Carnefix, Thomas Nowlen and Ann his wife, A. C. Martin and Elizabeth H. his wife, Frederick Meeks and Nancy Jane his wife, James Dixon and Martha M. his wife, Samuel Armstead and Lucy his wife, and William Williams, *Defendants*.

The object of this suit is to determine what disposition shall be made of the estate of John Carnefix, deceased. And it appearing by affidavit filed, that the defendants Edward Bolls, John Russell, Alexand D. Carnefix, John Carnefix, Samuel E. M. Carnefix, are not inhabitants of this commonwealth, it is ordered, that said absent defendants do appear here, on the first day of the next Term, and do what is necessary to protect their interests in the premises. 16th December, 1852. A copy. Teste.

d23. 4w15 H. M. DICKINSON, Clerk.

☞ **Virginia.**—At Rules held in the Clerk's Office of the Circuit Court of Fayette county, on the first Monday in December, 1852.

John Guinn, *Plaintiff*, vs. James B. Westlake, John Carlon, George Alderson, Wellington B. Westlake, James V. Westlake, Joseph A. Alderson, Clement Vaughn, surviving partner of C. Vaughn & Co. and Allen T. Caperton, exr. of Hugh Caperton, deceased, *Defendants*.

The object of this suit is to enforce liens of two judgments, one in the name of C. Vaughn & Co. for the benefit of Hugh Caperton, against James B. Westlake, and the other in the name of Joseph Alderson against the same, both of said judgments being now for the use and benefit of the plaintiff John Guinn, against the equity of redemption of a tract of land, conveyed in trust by James B. Westlake to George Alderson, to secure a debt due Miles Manser, and by said trustee conveyed to the defendant John Carlon: and it appearing by affidavit filed, that the defendant James V. Westlake is not an inhabitant of this Commonwealth, it is ordered, that said absent defendant do appear here on the first day of the next Term, and do what is necessary to protect his interest in the premises. A copy. Teste.

d23. 4w15 H. M. DICKINSON, Clerk.

☞ WRITING PAPER for sale at this Office.

The Spiritual Harbinger

And Mountain Cove Journal.

A WEEKLY PERIODICAL,

Devoted to the publication, discussion and elucidation of Theories, Principles, Facts, Legends, and Traditions—Historical, Social, Political, Industrial, Scriptural, Ethical, Metaphysical and Cosmical—connected with Man, with his Genesis, and prospective and anticipated Exodus from Moral, Mental and Material Darkness; and as pertaining to the Origin, Unfolding and Consummation of the Material and Spiritual Universe.

Being devoted to the temporal and spiritual well-being of the human race, this Journal will treat of all branches of human Unfolding; and, while a portion of its columns will embrace Miscellanies of an interesting and instructive character, and the general News of the day, it will aim to throw special light upon those subjects which relate to the religious nature and tendency of Man.

It will therefore treat of the multiform Religions and modes of Worship that characterize Mankind; of their Complexity and Diversity; of their varied Causes and Usages; of their Emptiness or Utility; of the evidences of the False and True; of Hopes and Professions based upon them, both genuine and fictitious; of Religious Theories Creeds, Prejudices, Love and Hate:—thus determining, by their elements, that which is from the Imagination, from Inspiration of Good, or from inspiration of Evil.

The World, being burdened with unavailing rituals and systems, religious and philosophical, requires discernment and understanding to comprehend Light revealed from Heaven, to direct the struggling intellect in its inquiries after Truth, its Cause, Source, Media and Modes of manifestation; its varied effects upon the human mind; the elements of religious loss and gain, and their divergent attitudes; to determine the Being of God, the nature of His dealings with man, and the evidences in confirmation.

While paying due deference to the varied schools of Opinion, this Journal will seek to discover the Landmarks of an unbroken current of Spiritual Unfolding, conducted through special interpositions of the Supreme Being, from the earliest period to the present time; thus vindicating the Holy Scriptures as Divine Revelation, the basis of the true hope of Man's redemption, and hence affording full, explicit and irrefutable demonstration of Truth concerning the beginning, manifestation and end of all things created.

While devoted to these topics, it will be the especial organ of the interests concentered at its place of publication; stating the motives and reasons which induce removal to the locality; the history, progress and prospects of the enterprise; and also, whatever pertains to the condition, resources and advantages of Western Virginia.

It will, furthermore, be a faithful record of Spiritual Manifestations; giving publicity to their complete history; stating what they are and profess to be as now unveiled; and the methods by which they propose to benefit the human race; thus proclaiming the origin and nature of the great Interior Unfolding which now interests the civilized world.

☞ "The Spiritual Harbinger and Mountain Cove Journal" is issued at Mountain Cove, Fayette county, Virginia, in folio form, on a sheet 22 by 32 inches, on Thursday of each week.

☞ Its terms of subscription are [payable invariably in advance]

ONE DOLLAR AND FIFTY CENTS for 52 Numbers.
Four Copies for $5, and TEN copies to one Address for $10.

☞ Postage 26 cents a year to any part of the Union.

*** Persons intending to subscribe, should do so at once, as it is not designed to print a larger number than is required for actual subscribers. The peculiar character of the Journal will naturally induce a desire to possess all the numbers. Every friend of the cause is requested to become an active agent for this paper.

Published by JAMES L. SCOTT and THOMAS L. HARRIS.

E. WINCHESTER, Publishing Agent

Mountain Cove, Va. June, 1852.

☞ **JOB PRINTING.**—We are prepared to execute, at the Office of The Mountain Cove Journal and Spiritual Harbinger, all descriptions of Book and Job Printing—Handbills, Cards, Pamphlets, Constitutions and By-Laws for Societies, Blanks, Circulars, etc.—a short notice, creditable style and reasonable terms. Orders from the citizens of Fayette and adjoining counties respectfully solicited.

☞ **J. B. Malone, Wholesale and Retail Grocer,** Commission and Forwarding Merchant, Steamboat Agent and Innkeeper, Ten Mile House, Kanawha county, Va.

Received and for sale, 25 bbls New Orleans Sugar, 10 bbls Molasses, 20 sacks Coffee, and a large assortment of Fresh Groceries. Also, a well-selected assortment of seasonable Dry Goods. jy1:1tf

☞ **Clocks, Watches, Silver-Ware, Jewelry,** &c.—SAMUEL PIGGOT, having recently arrived from the city of New-York, whence he has removed his business, informs the citizens of Fayette and the adjoining counties, that he has located himself at the store formerly occupied by Miles Manser, at Mountain Cove, and offers for sale an assortment of **WATCHES,** *CLOCKS, SILVER WARE, SPECTACLES, JEWELRY,* and all articles usually found under the above branches. He is also in readiness to accommodate the wants of the public by

Repairing Clocks, Watches and Jewelry,

in a thorough manner and on reasonable terms.

N. B. Store closed on the Sabbath (Saturday.) s16:3tf

☞ **3300 Acres of Land for Sale.**—I propose to sell a tract of Land in Fayette county, Va. lying on the Meadow river, containing about **3300 Acres.** This land lies on two small creeks, branches of Meadow river, both of which run through the entire length of the survey, affording plenty of water for farming purposes. Most of this land is nearly level, and can be conveniently divided into lots of 200 acres each, so as to suit farmers and secure water upon every lot. This land lies within a distance of from two to four miles of Mountain Cove, an enterprising little village now being built by emigrants from New-York. I would prefer selling this land in a body; but if that cannot conveniently be done, it will be sold in quantities to suit purchasers. The title to this land is unquestionable. Any one wishing to look at the land, will apply to Mr. John Kesler, who lives on land adjoining this survey. The terms of sale will be liberal. For particulars, address B. W. Byrne, Buckhannon, Upshur co. Va.

B. W. BYRNE,
Aug. 26, 1852. 3m3 Agent for Charles E. Stewart.

☞ **Valuable Farms for Sale.**—The subscriber offers for sale his Plantation, containing 1300 acres, situated in the county of Fayette, and lying on both sides of James River and Kanawha Turnpike, **three miles west of the Vaughn farm, known as Mountain Cove. It is also but a short distance from the Hawks' Nest, a place of wide celebrity for its startling romance and picturesque grandeur.** The farm has upon it about 200 acres under good cultivation, good orchard abundantly productive of the best selected fruit in the country. The meadow and plowed lands are unsurpassed by any in the uplands of the country. **There is also a large two story house well finished, with outbuildings,** and barns and stabling sufficient for the accommodation of the Plantation and stage stand for which it is now employed. It is one of the best locations for a hotel in the entire region. It possesses superior water both for quality and quantity, having an unfailing well, a number of living springs, and a limpid brook running through it. It is situated near the location of the Central Railroad, which will greatly enhance the value, particularly as there will be a depot just below it. The place is also beautified with shade trees, and is abundant in conveniences too numerous to notice here.

☞ Also, for sale, another Tract of 470 acres, situated 4 miles above the Cove, with 70 acres under good improvement, superior fences, a dwelling-house, an excellent barn and stables, and well watered.

☞ Also, another Tract of 980 acres, joining the last mentioned, well watered, having an abundance of timber, two dwellings, a small orchard, and 70 acres improved.

☞ Also, 400 acres uncultivated lands, adjoining the Cove farm. This tract possesses superior qualities and advantages being situated so as to blend with the interests at the Cove It is well watered, and abounds with good and useful timber

☞ Any or all of the above tracts of land will be sold at a low rate and upon reasonable terms. WM. TYREE.

Mountain Cove, July 1, 1852. 1tf

☞ **Tallow Wanted.**—Apply at this Office.